DOCUMENT RESUME

ED 149 886 RC 010 274

AUTHOR Glick, Norman; And Others
TITLE The American Indian: A Microcourse.
INSTITUTION Chicago Board of Education, Ill.
PUB DATE 74
NOTE 34p.; Best copy available

EDRS PRICE MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS Activities; *American Indians; Art; Bibliographies; Cultural Background; *Curriculum Guides; Educational Objectives; *Ethnic Studies; Federal Legislation; History; Organizations (Groups); Policy Formation; Religion; *Resource Materials; *Secondary Education; Social Sciences; Treaties; Tribes; *Urban Areas
IDENTIFIERS American Indian History; *Chicago

ABSTRACT

Designed for secondary students and dealing with the concept of ethnicity in an urban setting, this microcourse on the American Indian presents general information on American Indians and an in-depth study of Indians within the Chicago, Illinois area. Included in this curriculum guide are: seven specific behavioral objectives; course content (some of the Indians settling north of the Rio Grande, including the Iroquois, Cherokee, Plains, and Hopi Indians; the Indian community in Chicago; changes in the culture of the American Indian; and treaties, legislation, and organizations affecting the Indian); teacher information (Indians north of the Rio Grande, the Iroquois' League of United Five Nations, war at the end of the League of the Iroquois, the Cherokee in the southwest, the Indian Removal Bill, the Plains Indians, the horse, the bison, the Horse Creek Council, Little Big Horn, Wounded Knee, the Hopi arts and crafts, the Hopi rituals and ceremonies, the Indian community in Chicago, the American Indian Center in Chicago, the Native American Committee, the Dawes Act, the Snyder Act and the Wheeler-Howard Act, the U.S. "termination" policy, and noted American Indians); student activities (e.g., "explain the ceremony of the Sun Dance", "make a map of early America and locate major Indian tribes", "visit the American Indian Center and conduct an interview," etc.); and bibliography (31 books cited for teachers, 24 books cited for students, and 16 periodical citations). (JC)

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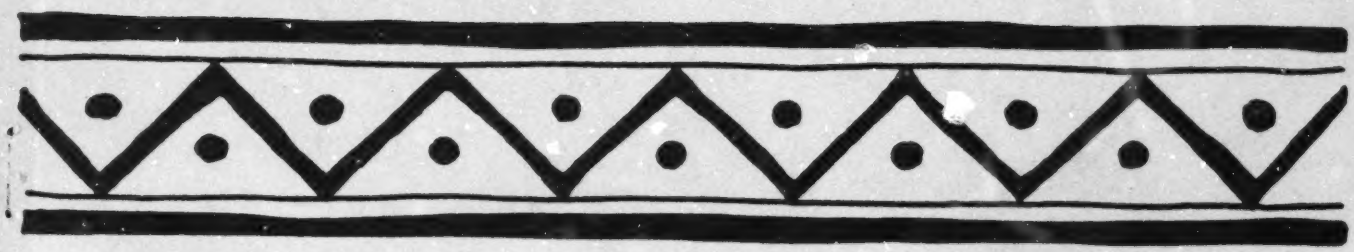

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A Microcourse

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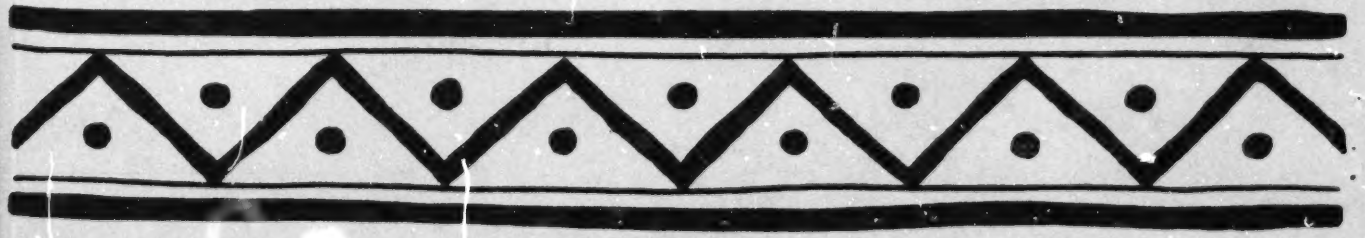

CITY OF CHICAGO

THE AMERICAN INDIAN

A Microcourse

JAMES F. REDMOND

General Superintendent of Schools

BOARD OF EDUCATION

CITY OF CHICAGO

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Chicago, Illinois

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FOREWORD

To assure that all students will have a successful learning experience, concentrated attention has been given in a variety of curriculum offerings to the delineation of the United States as a pluralistic society.

In previous publications of the Board of Education of the City of Chicago, emphasis was placed upon persons of black, Spanish-speaking, Greek, Italian, and Polish identity and their contributions not only to the life of the city, but also to the cultural and historical development of this nation. The content of this publication concerns the American Indian and presents an in-depth study of the Indians who occupy the Chicago area at present.

It is hoped that the material in this guide will acquaint teachers with the Indian heritage and Indian participation in our society and bring to their attention the resources available for their use.

JAMES F. REDMOND

General Superintendent of Schools

ACKNOWLEDGMENT

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Sincere appreciation for their efforts in the preparation of this material is expressed to Norman Glick, principal, Delta Elementary School; Marion W. Gold*, teacher, Byrne Elementary School; and to Kenneth Singer, consultant, Division of Social Studies, Department of Curriculum. Appreciation is also expressed to Mrs. M. Lucille St. Germaine, coordinator, Morris Branch of Senn High School, for reviewing material and adding significant comments.

*Chicago Teachers Union Representative

INTRODUCTION

The Social Studies Steering Committee which met during the 1972-1973 school year recommended that a course dealing with the concept of ethnicity in an urban setting be offered to secondary school students. The committee further recommended that this offering be composed of four required microcourses — the American Indian, the Appalachian white, the black American, and the Spanish-speaking American — and four additional microcourses to be selected from a list compiled by the teacher and students reflecting the interests and needs of the community. This microcourse concerning the American Indian is the first of the four required courses; it presents general information about the first Americans, with an in-depth study of the Indians who occupy the Chicago area at present.

BEHAVIORAL OBJECTIVES

As a result of studying this unit, the student should be able to demonstrate his understanding of the unit by his performance of specific learning outcomes.

Demonstrates, through an oral report, four ways in which the Indians helped the early settlers.

Prepares a map indicating the main location of at least six Indian tribes of colonial America.

Uses visual materials in a report comparing and contrasting Indian tribal life with American life in the nineteenth century.

Examines data dealing with the role of the United States government in the destruction of the Plains Indians, both physically and spiritually, and writes an essay on findings.

Lists four attempts by government agencies to improve the plight of the Indian since 1934.

Chooses five persons of Indian ancestry and discusses the role each has played in American life.

Identifies agencies in the Chicago community that work closely with the American Indian.

CONTENT

I. Some of the Indians That Settled North of the Rio Grande: the Iroquois, the Cherokees, the Plains Indians, and the Hopis

What was the importance of the Confederacy of the Iroquois?

in war
in peace
in the settlement of the country

How did the spirit of the frontier affect the Cherokees?

Indian Removal Bill
Influence of Sequoya

What was the main factor in the life of the Plains Indian tribes?

area of habitation
the horse
the bison
the Horse Creek Council
Little Big Horn
Wounded Knee

Which skills in the art and crafts can be associated with the Hopis?

weaving (men)
use of color and design
pottery-making (women)

What is the importance of rituals and ceremonies among the Hopis?

religious aspect
life-giving aspect
Kiva
unseen spirits
Snake Dance
Katchina Dance

II. The Indian Community in Chicago

What problems does the Indian in Chicago face in his daily life?

housing
jobs ("Indians for Indians")
education
mental health

How is the Indian organizing to meet his needs?

American Indian Center; Native American Committee

Aid of other agencies

Preschool program

Morris Branch of Senn High School

Indian programs in conjunction with Northeastern Illinois University and the University of Illinois Chicago Circle Campus

Alcoholism and Drug Abuse Program (unit in Edgewater Uptown Mental Health Council)

Assistance to former prisoners

Social welfare programs

Coalition of Indian Organizations

III. Changes in the Culture of the American Indian

How did contact with the European change the Indian lifestyle?

social
technological
religious

IV. Treaties, Legislation, and Organizations Affecting the Indians

Has the policy of the United States toward the Indian been effective?

Treaty method from 1785 on

Role of Andrew Jackson

Removal acts of the 1830s

President Grant's "peace policy"

Dawes Act of 1887 regarding land allotment

Snyder Act of 1924

Reforms in Indian affairs during the "New Deal" period (Johnson-O'Malley Act of 1934)

"Termination" program of the 1950s

National Indian organizations

National Council for Indian Opportunity

Americans for Indian Opportunity

American Indian Movement

Indian Village

Concerned Indians Committee

National Congress of American Indians

National Congress of Tribal Leaders

TEACHER INFORMATION

Some of the Indians That Settled North of the Rio Grande

The culture of the first Americans, the North American Indians, has influenced and shaped our nation's history to a great degree. Based upon anthropological findings, it is believed that the Indians came from Asia more than 20,000 years ago, at a time when Siberia and Alaska were joined by land.

The physical characteristics of some Indians imply an origin in Asia and corroborate the proposition that the Bering Strait was long used as a place of entry. The experts today no longer regard the entrance via the Bering Strait as a theory, but rather as a well-established fact.[1]

Over a period of many thousands of years, Asian hunters roamed over both North and South America. When Columbus found the New World, the region that is now the United States was the home of about one million Indians. The total for both North and South America was in the neighborhood of thirty million. The following brief account concerns only some of the Indians who settled in the area of the United States. It does not attempt to be a complete account, but rather an overview of pertinent information that may encourage teachers and students to embark upon an in-depth study of the first Americans.

The Iroquois - the League of United Five Nations

The Confederacy of the Iroquois is considered by experts to have been the most important Indian society. It was in existence before the settlement at either Jamestown or Plymouth Rock. The Confederacy was in actuality a league of five tribes--the Mohawk, Seneca, Oneida, Cayuga, and Onondaga. The Tuscaroras were also at one time a member tribe. The purpose of the League of United Five Nations, or the League of the Iroquois, was to bring about peace between the nations and to unite against common enemies. Until the time of the French and Indian Wars, it was successful.

Archaeological evidence indicates that the five Iroquois nations inhabited all of central New York, from the Genesee River to Lake Champlain. Legend says the League was organized by Deganawidah (son of a virgin mother), who was assisted by Hiawatha, a Mohawk.[2] The League of the Iroquois is said to have been the best organized of any of the many confederacies north of Mexico. It was operated by a council of 50, made up of the ruling councilors of each of the Five Nations. Each of the Five Nations handled its own domestic affairs, but theoretically they were to act together in matters

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[1] Alvin M. Josephy, Jr., The Indian Heritage of America (New York: Alfred A. Knopf, 1968), p. 39.

[2] William Brandon, The American Heritage Book of Indians (New York: Random House, Inc., 1961), p. 175.

that concerned other nations. Records indicate that this did not happen. Individual nations, or even factions within the individual nations, went their own way many times in making peace or war.[3]

The League did, however, keep peace among its members, but this peace was spread by war. In March 1649, the Five Nations, in one week, wiped out the Hurons; a short time later, they crushed the Tobacco people, east of Lake Erie. For nearly 200 years, the League of the Iroquois was a force feared by neighboring Indians and respected by the white man. The world events which Deganawidah could not foretell interfered with the idealistic purpose of the League. The alliance of the Confederacy with the Dutch became the alliance with England and disposed of the threat of the French.[4]

War and the End of the League of the Iroquois

The end of France in the New World was also the finish of the Iroquois as a determining weight in the balance of power; there was only one great power left - England. During the French and Indian Wars, the British Crown took over the management of Indian affairs. After the war, the British government secured permission from the Indian nations to expand settlement into the Ohio country. It was the American Revolution that brought about the death of the League of the Iroquois. Under the leadership of Joseph Brant, a chief of the Mohawk (his Mohawk name was Thayendanega), most of the Mohawk, Onondaga, Cayuga, and Seneca nations entered the war as allies of the English. The Tuscarora and the Oneida became allies of the colonists. In this way, the Iroquois were divided against themselves in war. It was the end of the League of the Iroquois.

The Cherokees - Settlers of the Southeast

The Cherokees were one of the powerful Indian nations of the Southeast. They inhabited the southern Alleghenies, from eastern Tennessee into the Carolinas and northern Alabama and Georgia.

In the American Revolution, the Cherokees became allies of the British. The Cherokees adopted the ways, fashions, and ideas of the white settlers who came into the southern states. Cherokee women were said to dress "almost universally" in European style. The Cherokee built roads, schools, and churches and adopted a system of government modeled on that of the United States. They offered no objection to marriages between young white men and their young girls. A Cherokee warrior crippled in a hunting accident perfected a system of writing the Cherokee language. His name was Sequoya (Sequoia). He had no education and neither spoke nor wrote English, but after twelve years of work, he produced in 1821 an alphabet of Cherokee characters. From this, members of the tribe

[3]Ibid., p. 176.

[4]John Collier, Indians of the Americas (New York: The New American Library, Inc., 1947), p. 121.

learned to read and write. By 1828, the Cherokee began the publication of a weekly newspaper.[5]

Such changes did not please all the Cherokee, and as many as 6,000 persons migrated west of the Mississippi. The tribe regularly surrendered great areas of its treaty-held land to the white man, until all that remained included seven million acres in the predominantly mountainous country where Georgia, North Carolina, and Tennessee come together. The Cherokee had to be removed from even these lands. By 1817, Spain ceded Florida to the United States and ended the danger of European interference in the Southeast. The Indian nations of the Southeast were no longer needed as buffer states.

The Indian Removal Bill

In 1828, with the election of Andrew Jackson as president, the spirit of the frontier took over - it meant clear out the Indians. In the spring of 1830, the Indian Removal Bill became law. This bill did not authorize forcible removal of any Indians, but it gave the president power to initiate land exchanges with Indian nations living within the states or territories. This law affected the powerful nations of the Southeast: the Choctaw, Chickasaw, Cherokee, and Creek. The states primarily involved were Georgia, Alabama (created in 1819 mainly from Creek and Cherokee country), and Mississippi (created in 1817 mainly from Choctaw and Chickasaw country). These states passed legislation outlawing tribal governments and placing the Indian nations under the jurisdiction of state laws. This legislation was in violation of securities granted the Indian nations by treaties with the United States, and the Indians appealed to the federal government for protection. They were told that the federal government was unable to comply with its treaty pledges. This meant that state law prevailed, and the Indian lands were wide open for trespass by anyone. The only solution was the moving of the Indian nations to the West, where they would be given land grants.

Congress appropriated money to pay the expenses of moving the Indians; this money was to be given to white agents and contractors who signed up to "conduct" the Indians to the new Indian Territory. In 1831, moving of the Five Civilized Tribes began, and it went on for years.

The Cherokee resisted the longest. They suffered the most in the process, with nearly 4,000 of their entire population of 13,000 dying on the way.[6] Sequoya left the tribe's new home in Oklahoma, disappeared into the Southwest, and died in Mexico.

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[5]Brandon, op. cit., pp. 219-21.

[6]Collier, op. cit., p. 124.

The Plains Indians

The Great Plains make up one-fifth of the land area of the United States. They extend from the Canadian border on the north to the Mexican border on the south, a distance of about 1,600 miles. They include portions of ten states: the eastern sections of Montana, Wyoming, Colorado, and New Mexico; and the western expanses of North and South Dakota, Nebraska, Kansas, Oklahoma, and Texas. Most of this region came to the United States through the Louisiana Purchase in 1803.

Immediately following the Louisiana Purchase, the United States government financed the Lewis and Clark Expedition to the West. The expedition traversed the plains going and coming, by way of the Missouri River. The first winter (1804-1805) was spent at the Mandan villages, and the return trip, in 1806, was along much the same route.

The next expedition into the area, perhaps one of the most successful, was that led by Zebulon Montgomery Pike, who was given orders to visit the Indian tribes west and southwest of St. Louis. Pike's report is of special interest because it states that the plains were uninhabitable, that they were a domain only for the Indian - not for the farmers.[7]

It was not, therefore, until after the Civil War that the United States government had meaningful contact with the Plains Indians--the Cheyenne, Arapaho, Teton-Dakota, Crow, Blackfoot, Kiowa, Comanche, Apache, Assiniboin, Gros Ventre, and others.

The Horse

The Plains Indian tribes were nomadic and nonagricultural in their way of life; they depended for their subsistence upon the wild animals of the region, especially upon the bison; they invented weapons and methods especially adapted to the hunting of big game; they used a beast of burden for transportation--first the dog, then the horse. They successfully tamed the horse and became skilled riders long before the white man came into contact with them. They also became famous breeders of horses. One tribe, the Cayuse, has given its name to a pony. The Appaloosa, bred by the Nez Perce, is recognized as one of the outstanding breeds of all times.

The one outstanding feature of the life of the Plains Indians was mobility. To a large extent the horse was responsible for this as well as other factors. The status of a brave or leader was measured by the number of horses he had, regardless of the manner acquired. Horses were also used to court a young girl in marriage. The horse meant greater success in the hunt and in warfare.

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[7] Ralph K. Andrist, The Long Death: The Last Days of the Plains Indians (New York: The Macmillan Co., 1964), p. 4.

The Bison

The bison was of even greater importance to the Indian than was the horse. Pté, the bison, provided the Indian with meat and with skin for tepees, clothing, blankets, footwear, and articles of decoration. The bison also served as the source of fuel and tools for the household. It was also the center of recreational activities; skill in the bison hunt marked a "brave" or leader. The bison played a big part in the Indian's religious life. The sacred white buffalo was a religious symbol of the highest order among many of the tribes. The lore and stories of the Indian contain many references to Pté, who often had to be lured to the villages from great distances. Almost all of Indian life was in some way touched by the bison.

Since Pté had to search for grass and water and was the very center of Indian culture, this meant that the Indian was also continually moving. The horse made this constant movement much easier.

There were a few tribes that were nonmigratory and settled in permanent villages. Among these were the Mandans and the Pawnees, who were agriculturists and developed ways of preserving and storing food. The Mandans carried on a profitable trade in European goods with other tribes, but in 1837 a smallpox epidemic reduced their number almost overnight from 1,600 to 31 people.[8]

The Horse Creek Council

Beginning about 1870, the policy of annihilation began. Tribal rivalries were exploited so that the record would indicate that Indians killed Indians. For example, at one time the Southern Cheyennes and Arapahoes fought the Comanches and Kiowas along the Arkansas River; to the north, above the Platte, the Sioux and the Northern Cheyennes were at war with the Crow. The wars were bad for trade and travel, but in one of the greatest encampments of Indians in plains history, held at Horse Creek, all agreed on a general peace and promised to be considerate of the covered wagon trains. The United States promised to keep troops in the plains to protect the Indians from white depredations.[9]

Not more than three years after the great peace council, the wars of the United States against the Plains Indians started. The soldiers who had come to protect the Indians were now their enemies. For years the wars went on; peace came at intervals, but it did not last. As the frontier moved west, periods of peace grew briefer and war became more violent. The tribes were finally beaten, however, not by any superior tactics or armament but by the disappearance of the bison and the reservation policy. The wars of the plains have become a part of the story of the frontier movement. They

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[8] Ibid., p. 14.

[9] Karl N. Llewellyn and E. Adamson Hoebel, The Cheyenne Way (Norman, Okla.: University of Oklahoma Press, 1941), p. 9.

will outlive the many other parts of history. Red Cloud and Sitting Bull and the many wild Sioux charges will not be forgotten. Among the Cheyennes there were great leaders, such as Little Wolf, White Antelope, and a warrior named Bat.

Little Big Horn

The wars reached their climax in the 1870s, after the discovery of gold in the Black Hills in 1874. The Black Hills had been guaranteed to the Sioux by treaty, and they had to be forced out of the area by troops and other Indians who joined the white soldiers. The Sioux and their allies were led by Crazy Horse, an Oglala warrior, and Tatanka Iotanka, Sitting Buffalo, known to the soldiers and settlers as Sitting Bull. In June of 1876, at the Little Big Horn, in less than half an hour, the elite Seventh Cavalry, led by Lieutenant Colonel Custer, was completely annihilated. Colonel Custer died in the battle along with more than 260 of his men. The Custer defeat was, in reality, the end of the wars of the plains. Crazy Horse and Sitting Bull lost by winning. It has also been said that Sioux history ended with the flight of Crazy Horse and Sitting Bull and their followers to Canada in 1877. From 1877 on, there were intervals of peace, but the overwhelming force and firepower brought against the tribes, together with the systematic slaughter of the buffalo herds, finally ended their ability to resist.

Wounded Knee

Wovoka, a Paiute of Nevada, inspired the Ghost Dance religion among the Plains tribes whom the U.S. Army had defeated. Wovoka's followers did a prescribed dance, accompanied by certain songs, which the prophet claimed would cause the disappearance of white men and return of the buffalo. The dance was broken up by the Army, which feared its influence; most of Wovoka's followers among the Sioux were murdered by the Army at Wounded Knee, South Dakota, in December 1890, and the movement disappeared.[10] By 1892, the Indian wars were over. The Sioux were confined to reservations in the Dakotas. Today there are little colonies of Sioux in many towns: Rapid City, South Dakota; Sioux Falls, South Dakota; Sioux City, Iowa; Omaha, Nebraska; and Denver, Colorado.

Government policies designed to help the American Indian have changed from one administration to another and have confused and frustrated many of the tribes. They are still trying to cope with adjustment to white civilization. After almost a hundred years, many of them still present the aspect of proud but conquered people who have not yet found a firm foundation on which to erect a satisfying and prosperous new way of life.[11]

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[10] Josephy, op. cit., p. 285.

[11] Ibid., p. 285.

In the United States, Indians speak more than one hundred different languages. Economically, some are affluent, and others are very poor. Some are educated and completely assimilated into the white society; many live in nearly complete isolation from non-Indian Americans. Many work in cities, while others cling to the security of their reservations.

Indian arts are as diverse as the many groups of Indian people. Most Indian art was created to perform a service, and much of it was used in religious ceremonies. Indian artists developed great skills in making use of whatever natural materials were available. The different environments, therefore, produced many different kinds of works. The Indians that lived in the forests used wood and became outstanding carvers. The Onondaga Iroquois have produced face masks from living trees. These masks were often used by the shamans, or medicine men, to bring about cures for the sick or ailing.

The Plains Indians used the bison or the buffalo for their art. The buffalo hide that became a blanket or a shield covering was painted in a highly decorative manner and, in many cases, was adorned with feathers, fur, quills, and claws.

In the Southwest, the Indians used sand in a unique and masterful way. The Navajos made colored sand paintings. The Indians of the Southwest were experts in weaving, pottery, and basket-making. Many of these art forms still survive among the tribes today.

The Hopis - Arts and Crafts

Tucked away in the high plateau country of Northern Arizona is the home of the Hopi Indians. They are far advanced in the arts and crafts. Hopi men are skilled weavers and produce designs in which the warp is ingeniously manipulated to produce original and unusual effects. The isolation of the Hopis has prevented the craft from becoming seriously harmed or completely lost and forgotten. Hopi men also knit woolen leggings, or footless socks, for which there is a ready sale among other Indian tribes. A Hopi may also turn his hand to making moccasins from buckskin. Sometimes a Hopi may work in silver, making rings, bracelets, and necklaces. This is not an old-time craft and, therefore, is not imbued with traditional techniques. The Hopi artist is skillful and competent, but he gets his designs from the Navajos and the Zunis.

Many of the Hopi people appear to have an unusual sense of symmetry and proportion, as well as a great appreciation of beauty in color and design. These qualities find expression not only in the weaving of textiles, but in many other crafts, especially pottery.

The Hopi women are often seen making clay jars and containers, using only materials found in their natural environment. No commercial materials are used. The skill of designing, polishing, and decorating the vessels is highly developed. The decorations show an influence of many generations of Hopis. There is, however, some evidence of the patterns and designs of the Zunis.

Coiled baskets made by the Hopi are said to be among the most outstanding examples of basketry produced in our country today. The baskets are made from slender grass stems and narrow yucca and, when finished, they are artistic, colorful, and perfect in structure.

The Hopis - Rituals and Ceremonies

Many and varied ceremonies are associated with the culture of the Indian. Among the Hopis, the Wuwuchim is one of their great ceremonies of the winter season. In this ceremony and others that follow throughout the year, prayer is an essential and all-pervading part of the event. The rituals are part of the Hopi heritage and have been handed down over the years to each succeeding generation.

Ears of corn play an important part in the rituals because the Hopis look upon corn as not only the staff of life but also as the symbol of spiritual food. The color of the corn has a deep meaning. Yellow corn is a symbol of the north, blue the west, red the south, and white the east. The Hopis recognize two additional directions, also represented by the ear of corn: the sky and the underworld, designated by deep purple corn and gray corn, respectively.

Prayer feathers are also sacred items to the Hopi. The downy feathers of an eagle are the most sacred. They are used to make the Hopi paho, which is a prayer offering and a symbol of blessing for a Hopi home.

The Kachinas play an important unseen part in the life of the Hopis. They are powerful spirits from the underworld and are impersonated by dancers wearing large masks, who are believed to be transformed temporarily into the spirits themselves. There are about 200 Kachina characters and masks that are important to the Hopi people.[12] Many of the Kachinas are part of the Hopi heritage, and their origin is not known. Paintings of Hopi Kachina dolls dating from 1899-1900 can be seen in the Smithsonian Institute.

In all Hopi ceremonies, chants are heard as the background sound for the rituals and pageants. As with the Kachinas, some of the chants are so very old that their origin is not known. For the most part, no musical instruments are used, but sometimes a drum and rattles may be heard as the accompaniment.

The Snake Dance, a prayer for rain, is an extraordinary ceremony celebrated in only about five of the Hopi villages. One factor that is part of all the important activities of the Hopi people is the continuous association of the seen and the unseen. This is the core element of the ceremonies, the chants, and the symbolic objects.

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[12]Walter Collins O'Kane, Sun in the Sky: The Hopi Indians of the Arizona Mesa Lands (Norman, Okla.: University of Oklahoma Press, 1957), p. 185.

The Indian Community in Chicago

Of the over 700,000 Indians in America today, some 400,000 live on or near reservations in 25 states; the remaining dwell in cities and towns. In 1926 it was estimated that 5,000 Indians lived in urban communities; by 1970, approximately 280,000, or 38 percent of all Indians, lived in urban centers. From a relative handful of people 25 years ago, Chicago's Indian population had grown to 6,575 by 1970.

A quarter of a century ago there was no large concentration of Indians in Chicago — just clusters in areas between Old Town and the Loop, on the near North Side, on Maxwell Street, on the far Southwest Side near the Wander Dairy, around St. Michael's Church north of Old Town, and around 4000 west on Jackson Boulevard. This Indian population came mostly from Wisconsin, with fewer numbers from Minnesota and the Dakotas. Within the last 25 years a concentration of Indians has developed in the Uptown area, about five miles north of the Loop and a short distance west of the lake. This group consists mainly of migrants from the Winnebago, Chippewa, Menominee, and Sioux tribes, but with increasing numbers from Oklahoma and the Southwest. Eighty tribes are represented in the Indian population of Chicago.

The health level of the American Indian is the lowest of any group in the United States; the incidence of tuberculosis is about five times the national average. The average age of death is 44, compared with the United States average of 65. The infant mortality rate is 34.5 per 1,000 births -- 12 points above the national average. It has been stated that notwithstanding the availability of health care agencies in Chicago, few Indians use health clinics. Many - especially recent migrants - are intimidated by the variety of forms to fill out. They are overwhelmed by the crowds, the large buildings, and the administrative practices which confuse them.[13]

Fifty percent of Indian families in the United States have cash incomes below $2,000 a year; 75 percent have incomes below $3,000. The unemployment rate among Indians is nearly 40 percent -- more than seven times the national average. Those who come to Chicago do so for reasons applicable to other urban centers -- to search for jobs and for improved economic conditions. It has been estimated that over 20 percent of Chicago's Indians are in semi-skilled or skilled jobs (welding, assembling, clerking), about 70 percent in unskilled manual labor. Although many of the migrants, possessing a rural background, do not know how to find work, let alone how to perform the type of work required, there are those who have become successful workers in Chicago. The unskilled single male prefers the casual labor of working several days a week. Piecework is more appealing than a job with hourly wages because he can earn higher wages by increased productivity.

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[13] President Lyndon B. Johnson's Message to Congress, March 6, 1968, as quoted in Curriculum Guide for Contemporary American History, Grade Twelve (Chicago: Board of Education, 1968), p. 44.

However, the daily-pay type of work causes periodic financial crises in families, and difficulties arise in paying for rent and food. In the nation at large, 50,000 Indian families live in unsanitary, dilapidated dwellings. There is a high mobility rate among urban Indians, especially among the lower working class. Many households function as extended families -- including grandparents, aunts, uncles, and cousins. They try to live close together, in nearby buildings if not in the same apartment. This is a result of a strong kinship feeling among Indians. The Indian household, traditionally, always has room for one more kinsman -- either to eat or sleep, or both. Consequently, apartments are often overcrowded, giving cause for eviction. Some families move four or five times a year. Property ownership is not typical.

The high mobility makes it difficult, of course, to do any follow-up studies. Along with this, there is the intense effort of the Indian to guard his privacy. There is the ease with which an individual can fade out of sight. Multiple surnames have occasionally been used in avoiding identification and are another defense against big city pressures. The shift to the city has, after all, disrupted the values, interests, and sentiments of the reservation life many Indians have known.

The brusque life of the big city is regarded as a hostile climate, for the Indian has been used to small folk communities with primary ties of kinship. Those who are not of blood kinship are regarded in the Indian community as sharing a common identity. There is much difficulty in relationships with their non-Indian employer and the public. Of course, the real threat of violence existing in the Uptown area only strengthens Indian fears and suspicions. Parties, dinners, and various types of group functions often are kin-oriented. "Feeds" are presented that are similar to clan ceremonials. All of this serves to strengthen ties of kinship in what is regarded as an impersonal city.

The American Indian Center

There are social agencies in Chicago which meet Indian needs and provide a sense of security and comfort. The American Indian Center, 1630 Wilson Avenue, established in 1955, is regarded as a source of social contact. St. Augustine's Indian Center, 4512 Sheridan Road, is looked on as a source of emergency aid for daily needs. The Native American Committee, 1362 Wilson Avenue, was formed in 1969 and regards itself primarily as a social welfare agency, although much of its activity is in support of movements arising out of an awakened Indian consciousness.

It has been estimated that nearly 15 percent of Chicago's Indians are involved in these centers. Children go to the Indian Center for activities and school work. The more stable families have become active in the program of the American Indian Center. They have found it a place to come together to talk with others about family, friends, jobs, problems, and opportunities. Many do not attend dances at the Center because they have become accustomed to their own unique tribal rites. Furthermore, Catholic Indians, who had been forbidden to participate in "pagan ceremonies" back home, carried these

feelings with them to the big city. The Center counselled 8,500 people in 1972. Food, clothing, minimal medical care, and even cash assistance are made available, or referrals are made to other appropriate agencies. A day camp is provided for Indian children aged 6 to 12; $300,000 is needed to operate its annual budget.

Native American Committee

The NAC (Native American Committee), formed in 1969, has focused its activities on promoting self-determination and the civil rights of Indian people throughout the Midwest. It acted as a support group for the Indians who took over Alcatraz in 1969; it backed the Indian Village (Michael Chosa and companions) in the early stages of its quest for better housing; it supported Indian employees in Littleton, Colorado, on the issue of discrimination within the Bureau of Indian Affairs. The NAC has worked since 1970 to aid DRUMS ("Determination, Rights, and Unity of Menominee Stockholders"), an organization formed to seek the reversal of the termination of the Menominee Reservation. In conjunction with AIM (American Indian Movement), NAC was instrumental in gaining a "living wage" for Indian dancers performing at the Wisconsin Dells.

As part of the Edgewater Uptown Mental Health Council, the NAC has been successful in securing federal funds for an agency of five people to fight alcoholism among Indians in the area. It has worked closely with educational institutions in the area--seeking scholarships for needy American Indian students, developing suitable curricula, and developing programs for an Indian high school (Morris Branch) and for preschoolers. A committee was established to aid Indians recently released from prison.

The great contributions of the Indian have been noted. They worked for the safety and preservation of the early colonists--helping to feed the first settlers in Jamestown and in Plymouth and assisting them in many other ways. They provided seed and taught them how to plant, fertilize, cultivate crops, hunt with skill, and gain a knowledge of forest lore. They secured the furs for the enriching fur trade which developed. Not least in importance, their very presence forced the colonists to organize in their own self-defense. In this way, the Indians indirectly contributed to the development of initiative and the responsibility of local government in the colonies.

Despite these contributions, the Indian received short shrift in any consideration of expansion and settlement. Treaties were made and broken. We have seen the manner in which Great Plains proved an obstacle to the white man's expansion--he was fearful of it as being unfit for settlement. Once he had learned otherwise, he had to cope with the Indian.

With the invention of the revolver in the late 1830s, the tide began to turn. The frontiersman used this new weapon with great effectiveness, and the transcontinental railroads served to further his purpose. The completion of the Union Pacific in 1869 and the Northern Pacific in 1883 sealed the fate of the Plains Indians. The trains brought in people for settlement and we have seen how this led to the destruction of the buffalo herds, the

mainstay of Indian existence. The railroads split the herds again and again. Parties of hunters debarked from trains, killed the buffaloes at will, and loaded the hides on trains. Waste was excessive, with four hides left on the plains for every one taken. In a three-year period (1871-74), it is estimated that nearly nine million buffalo were slain.

Treaties, Legislation, and Organization Affecting the Indian

In 1870, during Grant's administration, the federal government departed from the treaty system and adopted the reservation system. Since the Quakers filled most of the positions in the Indian Service on the reservation, this was known as the "Quaker Policy." The Plains Indians were driven to remote reservations, where they lived under the "protection and control" of the federal government. The long and costly campaign against the Plains Indians was fought with broken promises as well as with guns. In 1877, the same year that Chief Joseph made his heroic but fruitless attempt to lead his people to freedom, President Hayes stated to Congress, "Many, if not most, of our Indian wars have their origin in broken promises and acts of injustice on our part."

The Dawes Act

Congress passed the Dawes Act in 1887. The law provided that the individual Indian could claim 160 acres of reservation land as his own. The federal government was to hold the land in trust for 25 years, the idea being to protect the Indians from unscrupulous land speculators, since during that time the land could not be sold or used as security. Later legislation gave the government the option of reducing the 25-year period when it was thought an Indian could handle his affairs properly. Still other legislation provided for the education of Indian children in day or boarding schools at some distance from their homes.

The more lenient attitude toward the Indian persuaded some to take on the white man's way of life and to become American citizens under these terms. However, land speculators took advantage of the loopholes in Indian land legislation, and much of the land was taken from the Indians by the 1920s.

Meanwhile, the lot of the Indian was poor. There was nothing in his tradition to prepare him for farming. He was treated unfairly and discriminated against in the large cities. The younger generation was poorly prepared for modern living and often criticized parents for backwardness and resistance to change.

The Snyder Act and the Wheeler-Howard Act

In 1924 Indians as a whole were given citizenship through the Snyder Act. However, conditions for the Indian were the worst of any group in the United States. In 1934 Congress passed the Wheeler-Howard Act. The new law halted the breakup of the reservations. In fact, it aimed at restoring to the tribes the lands that had not yet been converted into farms. It permitted tribes to govern themselves and to emphasize their traditional culture. This Indian Reorganization Act also gave

assistance to Indians on how to make more effective use of their lands. More emphasis was placed on schooling for this purpose. Some Indians were not agreeable to this change. They felt it was a reversion to the past, whereas by now some tribes had become quite Americanized. Many of the Indians who were veterans of World War II deemed the full accomplishment and recognition of their rights as American citizens more valuable than the renascence of tribal culture.

"Termination" Policy

In the late 1950s the federal government encouraged Indians to leave the reservations and go to the large cities. Functions of the Bureau of Indian Affairs were passed out among other federal agencies and some functional control of Indian affairs was given to the states in which large numbers of Indians dwelt. This "termination" policy did not prove satisfactory, however. Many Indians complained that they were not properly prepared for living in the cities--either in terms of the people or the kind of life, or in view of the meager job opportunities. As stated above, their greatest problems center about poverty, poor housing, inadequate job opportunities, and prejudice and discrimination.

There was the long overhanging threat of the federal government's intention to terminate the Indian's dependence on the federal government for his welfare. However, in the summer of 1970, President Nixon stated that the government was giving up this policy of "forced termination" -- that it was the responsibility of the American people, in view of its past historical relationship with the Indian, to fulfill its obligations toward them. At the same time he urged proposals giving the Indian responsibility for managing federal funds for housing, education, medical services, and economic development.

New Indian leaders rose on the American scene and established local and national organizations to affirm the Indian's cultural identity and to seek fulfillment of the obligations of his fellow man to improve his lot. The status of the Indian had become of national concern. Indeed, Indian lore gained universal interest. The portrayals of outstanding Indians and Indian customs by John White, George Catlin, Charles Bodmer, and Charles Russell became important in the world of art. Many young Indian leaders began to tell the story of their heritage. Scott Momaday who wrote House Made of Dawn and Vine Deloria, Jr., who wrote Custer Died for Your Sins are only two examples of Indians writing about their people. The keynote speaker at the 1972 Democratic National Convention, Governor Reuben Askew of Florida, opened his speech with a quote from the Apache Chief Cochise, "Speak straight, so that your words may go as sunlight to our hearts." The only minority plank adopted by this convention called for the "allocation of federal surplus lands to American Indians on a first priority basis."

Noted Indians

Charles Bender--Chippewa, leading pitcher in American League, 1910-11, 1914
Louis Bruce--part Mohawk, part Oglala Sioux, Commissioner of Indian Affairs
Admiral Joseph Clark--Cherokee, of the United States Navy
Vine Deloria, Jr.--Standing Rock Sioux, author, critic
Robert D. Dumont, Jr.--Assiniboin-Sioux, Professor, Northeastern University, Ph.D. candidate
Dr. George Frazier--Sioux, specialist in the treatment of trachoma
Dennis Harper--Chippewa, coordinator, Native American Committee
La Donna Harris--Comanche, Indian organization leader; wife of U.S. Senator
Susette La Flesche--Omaha, teacher who fought for Indian rights in the nineteenth century
Buffy Sainte-Marie--Cree, folksinger, composer
N. Scott Momaday--Kiowa, professor comparative literature; Pulitzer Prize winner for fiction in 1969
Dr. Albert Reifel--Sioux, brother of U.S. Congressman Benjamin Reifel, specialist in internal medicine for the Veteran's Administration
Benjamin Reifel--Sioux, Harvard-educated Sioux from South Dakota, elected four times to the House of Representatives
Will Rogers, Sr.--Cherokee, comedian, writer
Robert Smallboy--Cree, leader attempting to reestablish traditional Indian community in the foothills of the Rockies
Keely Smith--Cherokee, singer
Kay Starr--Cherokee, entertainer
Maria Tallchief--Osage, prima ballerina
General Clarence Tinker--Osage, of the United States Air Force

The Field Museum of Natural History in Chicago is famous for its excellent display of early Indian life, notably art and its variety of development among the tribes through different times, including an excellent collection of totem poles.

The Johnson-O'Malley Act (1934)

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Secretary of the Interior is hereby authorized, in his discretion, to enter into a contract or contracts with any State or Territory having legal authority so to do, for the education, medical attention, agricultural assistance, and social welfare, including relief of distress, of Indians in such State or Territory, through the qualified agencies of such State or Territory, and to expand under such contract or contracts moneys appropriated by Congress for the education, medical attention, agricultural assistance, and social welfare, including relief of distress, of Indians in such State.

SEC. 2. That the Secretary of the Interior in making any contract herein authorized with any State or Territory, may permit existing school buildings, hospitals, and other facilities, and -- all equipment therein or appertaining thereto, including livestock and other personal property owned by the Government, under such terms and conditions as may be agreed upon for their use and maintenance.

SEC. 3. That the Secretary of the Interior is hereby authorized to perform any and all acts and to make such rules and regulations, including minimum standards of service, as may be necessary and proper for the purpose of carrying the provisions of this Act into effect: Provided, That such minimum standards of service are not less than the highest maintained by the States or Territories with which said contract or contracts, as herein provided, are executed.

P.L. 74-638 Act of June 4, 1936
Amendment to the Johnson-O'Malley Act

That the Secretary of the Interior be, and hereby is, authorized, in his discretion to enter into a contract or contracts with any State or Territory, or political subdivision thereof, or with any State university, college, or school, or with any appropriate State or private corporation, agency, or institution, for the education, medical attention, agricultural assistance, and social welfare, including relief of distress, of Indians in such State or Territory, through the agencies of the State or Territory or of the corporations and organizations hereinbefore named and to expand under such contract or contracts, moneys appropriated by Congress for the education, medical attention, agricultural assistance, and social welfare, including relief of distress, of Indians in such State or Territory.

STUDENT ACTIVITIES

Research the legend of Deganawida, and prepare a short talk for the class.

In the early 1880s, Carl Schurz was Secretary of the Interior. Find out about his point of view concerning the "individualization of land" and the "land allotment" system. Share your findings with the class.

After research from reliable sources, explain in an oral report the ceremony of the Sun Dance.

As a member of a committee, obtain prints of outstanding Indian leaders. One of these should be Chief Joseph of the Nez Perce tribe. Find out about the society of "The Dreamers" and the principal Dreamer priest of Joseph's Nez Perce band.

The "cult" of the Native American Church dates from about 1870 among Indians in the United States. Investigate the beliefs, ceremonies, and rituals associated with the cult. Present the results of your investigation to the class for discussion.

Landmark cases, such as Squire v. Capoeman, United States v. Winans, Mason v. Sams, Seymour v. Superintendent, were all initiated by Indian tribes. Choose one case; trace the development of the case and discuss with the class the decision handed down by the Supreme Court.

Obtain a copy of the Pickering Treaty of 1794. Read with special attention Article III and then comment on a statement found on page 29 in Custer Died for Your Sins - An Indian Manifesto by Vine Deloria, Jr., which relates to the 1960 Democratic convention.

Examine the terms of the General Allotment Act, or the Dawes Act, passed in 1887. Find out how many times this act has been amended. Discuss the significance of the amendments.

Vine Deloria, Jr., says that John Collier was probably the greatest of all Indian commissioners. Identify the main reason for this endorsement. Discuss with the class.

Read selections from Indians of Early Chicago (pamphlet published in 1967 by the Field Museum of Natural History) and then report to the class on your findings.

Sketch an outline map of early America and locate the major tribes on it.

Using a map index of Chicago streets (or a listing of streets in the yellow telephone book, front pages), identify the thoroughfares with Indian names.

Visit the American Indian Center in Chicago and interview the person in charge. Prepare a report for the school newspaper.

Locate highways on a map of Illinois which follow almost the same routes as the early Indian trails. Do the same on a national map.

Five distinct areas provide the Indian foods and recipes which we frequently use today: the Northwest, Southwest, Plains, South, and East. List the favorite dishes of each area.

Some Indian spokesmen have said that Indians are rarely involved in carrying out government studies of the Indians. Can you suggest justification for their complaint?

Prepare individual reports on such noted Indian personalities as the following:

Tecumseh	Sequoyah
Chief Joseph	Black Hawk
Sitting Bull	Pontiac

Read Bury My Heart at Wounded Knee and contrast what you have read with the impressions of Indians that older people gained from films and stories during their school years.

List place names in the United States which are derived from the Indian language and state their meanings. (See Names on the Land by George R. Stewart.)

Debate the topic: The United States' policy toward the Indian.

Learn an Indian dance. Explain how it differs from other styles of dancing.

Invite the art teacher to acquaint your class with the different designs in Indian arts and crafts.

Draw an original map that will show the different Indian reservations now in existence and use it in an illustrated report on the subject.

Collect current articles about Indians and share the information with your class.

In Sacajawea, Bird Girl by Flora Seymour, select parts which tell about the helpfulness of the Indians to the pioneers and of cooperation between the two groups. Read these selections aloud to your class.

Map out the movements of tribes relocated from their original landholdings. (Include the Sauk-Fox, Cherokee, Pottawatamie, Miami, and Seminole.) From your study of United States history, can you state to what degree the Northwest Ordinance, 1787, has been observed? Substantiate your views. See Article III of the Ordinance below:

> The utmost good faith shall always be observed toward the Indians; their lands and property shall never be taken from them without their consent; and in their property rights and liberty they shall never be invaded or disturbed unless in just and lawful wars authorized by Congress....

You may have visited an Indian reservation as a tourist or while on a side trip from summer camp in Wisconsin. Write a report on the impressions that you gained from your visit.

Recently the Public Broadcasting System showed The Last of the Mohicans in television serial form. If you saw it (or read the book by James Fenimore Cooper), compare the author's viewpoint to the reality you have learned about the Indian.

Work with the teacher in arranging an assembly program commemorating American Indian Day, fourth Friday in September.

A Navajo experimental school at Rough Rock, Arizona, and the Navajo Junior College at Many Farms include instruction in the Navajo language and culture as part of their curriculum. State reasons why this would be important to a student at these schools.

Make a graph to show the extent of Indian migration to urban areas.

Conduct a panel discussion on how the Indian is organizing to meet his needs.

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